

Religious Inquirer.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH I. 18.

EDITED BY REV. RICHARD CARRIQUE.—HARTFORD, CONN. J. RUSSELL, PRINTER.

\$1 PER ANN. IN ADVANCE.]

SATURDAY, AUGUST 3, 1822.

[VOL. I.—NO. XX.]

From the Christian Philanthropist.

THE UNREASONABLENESS OF PERSECUTION, AND TRUE RELIGION AN ENEMY TO IT.

"Religion, without the corruption of imposture, never banishes reason, or embitters the heart; on the contrary, it improves and enlarges the faculties of men, exalts their spirits, and inspires them with generous and beneficent affections towards one another, and with universal love and benevolence to the whole creation: nor can we better show our love to God, than by our love to our neighbour.

"Almighty God instituted religion for the sake of men: their frail power of acting could no further be interesting to him, than to see his creatures increasing their own happiness, by making happiness mutual among themselves; religion therefore teaches and animates them to be assisting, forgiving, kind, and merciful to one another. But when the spirit of *false zeal* agitates them to revile, calumniate, hate, and destroy one another, it is contradictory to religion, and a defiance to the Author of it. To quarrel about belief and opinions, which do not immediately produce practical virtue and social duties, is wicked and absurd; it is to be wicked in behalf of righteousness, and to be cruel out of piety.

"But the spirit and precepts of true religion are love and charity, given to inspire men with every social virtue. *Imposture*, indeed, among people and nations who call themselves Christians, has introduced galleys, racks, and dungeons, to propagate her tenets; and Christianity has proved as bloody and inhuman as Mahometanism. The heathen tyrants, in persecuting Christianity, only destroyed Christians: but when Christian tyrants were for protecting none but *true Christians*, that is, those who were as vicious, as ignorant, or as misled as themselves—when they were for punishing all who were not true Christians, that is, all who were better and wiser than themselves, who would take religion from no man's word, but from the word of God alone—then Christians listed against Christians, and banished Christianity by a false friendship to the professors, who, at the same time, were struggling for secular power, not religious advantages: *thus zealots led for the truth, and killed one another for God's sake.*

"To encourage all members of a society to perform the practical duties of religion, is of general interest; to enforce all to consent to the opinions of men, which are merely speculative, is a sure method to destroy any society: no man's belief is in his own power, much less in the power of another. Men may be forced to become hypocrites; they may be compelled to belie their own consciences, or to act against them; they may be driven to infidelity: for if they suspect religion is an imposture, infidelity is the next consequence, from a belief, that religion countenances and imposes bitterness, outrage, inhumanity: people cannot be made religious by force, nor all the powers in the world make a man embrace truly what his reason tells him is absurd: convict his errors, if such there are, by reason, and it will seldom fail of effect. Power can do nothing: kindness, example, argument, have all a prevailing efficacy."

"Covetousness, well planted in the mind, will starve out all other passions: it will suffer hardly any other vice to live by it.

From the N. Y. Gospel Herald.

PIOUS FRAUD.

Mr. Editor—In your 8th Number I observed a piece entitled "The Mountain in Labour." The very same play which the writer takes notice of, I have seen acted, about three years ago, in the city of Trenton, N. Jersey. There lived a very respectable and intelligent old gentleman who had long been in fellowship with the Methodists; during which period he professed a firm belief in the final restoration of *all the human race* to the favour of God.—For, as he expressed it, If it was the will of God that "all should be saved and come to the knowledge of that glorious truth," what power on earth, or in hell, could hinder it! The Methodists not being able to bear that doctrine, they either put him out of the synagogue, or he left them. The old gentleman having a desire for society, joined the Presbyterians. That union did not last long. Then he joined the Quakers. That union also, like light and darkness, could not continue. The good old man was then branded as a heretic. But his worst enemies could bring no charge of immorality against him.

The play now comes to be acted. The old saint was visited with affliction, and together with bodily disease he laboured under *mental derangement*; this was construed by his Methodist friends as a judgment from God, for his wicked errors in believing that God would finally be merciful to *all his offspring*. The old servant of God had a temporary suspension of his malady, and a return of his reason; during which period he was visited by the resident Methodist Minister, who discoursed with the old man (*in my presence*) about the many happy seasons they had together in Christian fellowship, and also respecting his prospects beyond the grave. To which the old gentleman replied—that his trust and confidence was *unshaken* in the character of God as the *Saviour of all men*, and as his Saviour in the prospect of death; or words to that effect.—But the following Sunday, the same priest declared from the pulpit, to an exulting people, that the dying man had *renounced his heresy*, and died in the faith of that incomprehensible and *pleasing doctrine of eternal torments*, to the great joy of all his people!

A Friend to Truth.

COMMUNICATIONS.

FOR THE INQUIRER.

Mr. Editor,

We are informed by the religionists of the day, that men are naturally ignorant of God. This we are willing to admit, in a certain degree, but not in its full extent and meaning; for it is obvious to every unprejudiced and observing mind, that the false and erroneous ideas which have been instilled into the youthful mind, at a time when it was incapable of knowing and judging for itself, have been the cause, in a measure, of that ignorance of God which men realize so much to their disadvantage.—These have served to enslave and bewilder the mind, and to cast an almost impervious veil over the divine attributes.

It has been the practice, (and now is) of those who believe and maintain, that a portion of the human race will be eternally miserable, to instil into the juvenile minds of their tender offspring, the idea, that God is a being that is

partial, changeful, passionate, and revengeful.— If they have not done this, in so many words, they have by representing Him to be a being, that will punish with never-ending torture, some of those, whom he created for, and designed should be the inhabitants of the kingdom of heaven.

Such a transcript of the nature and disposition of God, has evidently been calculated, to keep the mind ignorant of those divine attributes from whence flow all our enjoyments.

In proof of the correctness of the above statement, we need only look at the effects produced by such instructions, which are in direct opposition to the principles inculcated in the gospel.— For if we place the least confidence in the most authentic history, and allow experience to judge in this case, the matter is plain, that a spirit of the most violent persecution, has always accompanied this doctrine, and the most shocking outrages on humanity, have marked its progress.— The painful recollection that a *SERVETUS* suffered martyrdom, by the hand of John Calvin, in consequence of this doctrine, proves the above remarks true, and is sufficient evidence to all rational and unprejudiced minds, that it is opposite to the nature of God. Had it not been for this revengeful disposition which he possessed, and which his creed taught him rankled in the breast of the infinite God, he would not have been guilty of perpetrating a crime so unlike the dictates of heaven-born charity, and so degrading to human nature. It is a most apparent truth, that a false representation of the nature, design, and will of God, in all cases, and particularly when made to the young and tender mind, is attended with very serious consequences; as those principles inculcated in youth, frequently direct the conduct in riper years. The child being taught as soon as his mind becomes susceptible of serious impressions, that God harbors implacable enmity against the sinner, feels justified in hating those whom he views as such. He being taught to believe, that God will certainly punish the sinner with never-ending torments, is led to be unmerciful, and to revenge every injury.

Reader, are you a parent! suffer a word of caution. If indeed this ignorance of God, which is so destructive to man's rational felicity be produced in so great a degree, by spurious sentiments infused into the youthful mind, which is evidently the case, I pray you to be extremely careful to possess your mind with that wisdom, and exercise that candour in instructing your children, which shall enable you, to lead their minds to a knowledge of those things which belong to their present peace.

You should remember that what drops from your lips, may live in their memories, when you shall have passed from this stage of action. You should remember that "education forms the common mind." If you implant in the minds of your

offspring, those sentiments taught in the oracles of truth, they will be likely to be ruled and governed by the spirit which they inculcate. For, says the inspired penman, "train up a child in the way he should go, and when he is old, he will not depart from it." If you value the happiness of your children, be cautious what manner of spirit ye are of, and what design you have in view, when you attempt to instruct them in the ways of God and religion. You should regard the prosperity and advancement of your children in the science of pure religion, in preference to the prosperity and furtherance of a favorite creed.

You should dispossess your minds and consciences of every prejudice in favor of any sentiment, however ancient, that is not abundantly supported by Scripture and reason, and should teach your children, those sentiments, which naturally flow from a God of INFINITE WISDOM, POWER, JUSTICE, MERCY, and LOVE.

PHILALETHES.

FOR THE INQUIRER.

Exposition of the Scriptures.

NO I.

The subject of the following remarks is found in the Gospel according to St. Luke, xiiith chap. 3d and 5th verses. "I tell you, nay; but except ye repent ye shall all likewise perish." This, and a few other portions of Scripture, have been disjointed and rent from their connection with the circumstances which prompted them, and misconstrued by the advocates of Limitarianism, to support their doctrines. And they so frequently repeat them, that many persons have been led to suppose that the Bible abounds with such passages, whereas there are *very few*. As to the passage of Scripture now under consideration, we hope to show, that it not only does not support the doctrine of Partialists, but overturns a tenet peculiar to them.

That this text may be rightly understood, it will be necessary to repeat the verses which precede and follow it. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them; Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay," &c.—By learned critics, these Galileans are supposed to have been concerned in the insurrection, made by Judas of Galilee, who opposed paying the tribute to Augustus Caesar, and submitting to the Roman authority. (This same Judas is mentioned in the 5th chapter and 37th verse of the Acts of the Apostles.) And when these Galileans had come to Je-

Jerusalem and were presenting their oblations, Pilate laid hold of them, cut them in pieces, and mingled their blood with that of their sacrifices. Those who reported this to Christ, seem to have thought that these were sinners above all other Galileans, because they suffered such things. But Christ reproved them by saying, "I tell you, nay; but except ye repent ye shall all likewise perish." That is, except the insurrections be quelled, ye shall all likewise fall victims to the Roman vengeance. Which actually happened, for in seventy years after that time, Jerusalem was destroyed, and one stone was not left upon another, and eleven hundred thousand of the inhabitants perished by famine, were put to the sword, or were crushed to pieces by the falling of the walls and towers, in consequence of their insurrections against the Roman authority.—Christ mentions another event, concerning the falling of the tower in Siloam, and crushing eighteen persons to death; of which event we have no account in history, but probably well known to his hearers. These eighteen were supposed to be greater sinners than any other inhabitants of Jerusalem, and singled out by the hand of God for immediate punishment. But Christ renewed his declaration, and said unto them, "I tell you, nay; &c."—The falling of the tower is supposed to be descriptive of the falling of the walls and towers of Jerusalem upon its inhabitants, which happened shortly after.

The way seems now to be paved, for considering the text in question, understandingly and correctly. It will be observed, that those who do not repent will *likewise* perish. In the text much depends on the word *likewise*. To perish *likewise*, a person must perish in a similar manner. In this text, to perish, cannot mean to die a natural and easy death; for all men, good or bad, die in some manner. Neither can it mean to suffer everlasting pain, for nothing is said concerning future punishment; nor is the most distant intimation of any such idea even implied; and I am surprised that the people are so duped as to take for certain an opinion so important, on the mere *ipse dixit* of Priests and designing men. The question then arises, what is meant by the expression to perish, in this verse? It must mean, to come to some miserable end, or premature death. Those Galileans were sinners, and a miserable and premature death was the direct and necessary consequence of their sins. Again—If a person *thoroughly* repent of his sins, he will forsake them and reform. Had the Jews repented of their insurrections and disobedience to the Roman power, and had reformed, they probably would not have *likewise* perished, by being slain at their altars, crushed to pieces by the falling of their walls and towers, their dead bodies trampled under foot, and their blood mingled with their sacrifices. For it is not reasonable to suppose that the Romans would destroy a nation faithful and obedient to

them. But they sinned in this life, and they had their punishment in this life. And it is an invariable rule that punishment follows hard at the heels of sin.—If a person is given to excessive drinking, the liquor burns his vitals and produces a premature death.—If a person steal, he is thrown into prison to spend many of his days in loathsome confinement, or its remembrance gnaws upon his conscience, for fear of being discovered. By some, it may be said, "that the punishment in this world is not sufficient to deter men from sin; if it is, why did not this threatening deter the Jews from their insurrections?" It may be answered, that "their eyes were blinded; they did not believe Christ to be the Messiah; they supposed him to be a simple and ignorant man—that he had no knowledge of futurity, and that what he said was mere guess-work." But if he had preached to them as modern divines preach, saying, "Go on in your insurrections, the wicked are happy in this life, your future happiness does not at all depend on your actions, and while the last breath of life remains unextinguished, you may turn to God and be saved," would they have repented of their evil deeds, and reformed? Would such preaching be any stimulation at all to them to reform? No—they would say, Let us go on as we have begun, that we may be happy in this life as well as in that which is to come. For the self-styled orthodox say, that "the wicked live in peace and prosperity—and that the righteous lead uncomfortable lives." And upon a careful examination of this text and the circumstances which prompted its delivery, we shall see that it not only does not support the heart-rending and demoralizing doctrine of everlasting damnation, in the torments of hell fire, but completely destroys a tenet long imposed on the world by fiery bigots and infuriated zealots—in that the wicked are happy in their sins, and that the righteous are miserable, and lead uncomfortable lives. If the Limitarians will substitute *self-styled righteous*, in the last clause of the preceding sentence, instead of *righteous*, we will agree with them in that point; for we think it must be an irremediable sore in their sides to see their D. D's. and Reverends converted to Heathenism and Universalism, and their tenets, which have long been imposed upon the world, discarded, as reason dawns upon the mind.

THE INDEPENDENT EXAMINER.

FOR THE INQUIRER.

"I cannot dig—to beg, I am ashamed."

The above was the soliloquy of the unjust steward. Not so with our modern stewards; they are not ashamed to beg in every place, shape, form, and manner, that the art of Priests can devise.—There is one mode which I think the good people of these United States will not object to; especially when they take into consideration the great

benefit which will arise from it—that is, to have Boxes and Rag Bags, put up on the sides of the doors of all the Meeting-Houses in the U. States, and let it be understood, that every man, woman, and child, that wishes to be in the fashion, and to be thought well of by the pious, the hypocrites, and the time-serving politician, shall every Sunday in the year, put one cent into the Box, or three ounces of Rags into the Bag, as they go in or come out of meeting; but it is thought best to put the cent into the Box, or the Rags in the Bag, on coming out of meeting, as the people come out in a more regular body, and the act can be more generally seen. Now there is ten millions of inhabitants in the United States, and if every one of them put one cent in the Box, or three ounces of Rags into the Bag, for fifty-two Sundays, it will raise annually the sum of FIVE MILLIONS TWO HUNDRED THOUSAND dollars. The above sum will hire twenty thousand Missionaries, and give them two hundred and sixty dollars each, per year.—It has been stated that the Native Missionaries of India, can live very well with a salary of sixty-five dollars per annum, but it cannot be expected that twenty thousand Missionaries can be hired for a less sum than is paid to common Soldiers.

PETER, THE HERMIT.

From the London Morning Chronicle.

THE GOOD PASTOR.

“*Boni Pastoris est tondere pecus.*”—The Will of the late Archbishop of Armagh, [in Ireland] has just been proved by his widow under two hundred and twenty thousand pounds. This is his grace's personal property merely. What his real estate may be, we are unable to say, but doubtless the Shepherd was not without fields and pens. Whatever may be the distress of Ireland, certain spiritual Graziers there appear to have no cause of complaint. However, it would seem that Scripture is occasionally tortured in that quarter, (perhaps in others,) and the text, “*feed my sheep,*” corruptly read, “*feed on my sheep,*” which alone can account for what (using Burke's expression,) we may call most excellent ‘tallowing in the caul and kidneys,’—the flock can boast nothing like it. There is no reason to feel any alarm about the strict orthodoxy of his Grace's successor—in this sort of *sheep walk*, he will, it is presumed, follow his predecessor “*passibus æquis.*” The stamp to the probate was two thousand pounds; a small slice, which, coming to the revenue, is the public's share of this farthing.

REMARKS.

It might seem, work of supererogation, to make any comment upon the above, was it not that in this free country there are a portion, and we are sorry to say a large portion of the community, who are not only entirely insensible of the evils of accumulating power and wealth in the

hands of the clergy, but who appear disposed to lend themselves as the willing instruments of promoting all their schemes of dominion, wealth, and influence. And more than this, there are many among us, who are sighing for the blessings of an *established priesthood*. It is very fashionable of late, for orthodox clergymen to talk about a “learned and pious clergy;” but those who display the most zeal upon this subject, by a learned and pious clergy, mean a *wealthy and influential clergy*.—They are desirous that the clergy should have more influence, and consequently more power. In a word, they wish for a legal religious establishment. Those who would wish to increase the influence of any class of men as founded upon their *profession or situation*, wish to give them peculiar rights and privileges, and to render them a *privileged order*. The clergy in all countries and in all ages, whilst they proclaim that their kingdom is not of this world, have aimed at wealth and power—both individually, and as a body. If they can avail themselves of the aid of the civil law, so much the better—if they are denied this means, they are not wanting in others. If the legislator will not make laws for them, they make laws for themselves. They make, promulgate, and administer the law of *superstition*, and enforce it with pains and penalties, compared to which, Draco's laws, that were said to be written in blood, were mild and humane. Have the clergy ever been known to *decline* power or money? Have they not, on the contrary, always exerted themselves to augment both?—The constant cry of these humble followers of the meek and lowly Jesus, is, more, more! They are never satisfied.—In this country where the law does not help them, we perhaps have few instances of humble Pastors whose kingdom is not of this world, leaving an inventory of *two hundred thousand pounds*—but we have many who enjoy salaries of three or four thousand dollars, and who possess immense estates. But are they satisfied? Ask their parishioners. However much they may receive, they are constantly clamorous for more.

In Ireland, whilst the people are literally *starving*, for the want, not of bread and meat, but of potatoes, or any thing else that will sustain life, their Archbishop leaves to his widow the comfortable estate of two hundred thousand pounds, in personal property. Perhaps the learned and pious Bishops who were under him possess one hundred thousand each, and all the high clergy in proportion.—These, however, are the men who are *begging* for Missionary and other religious objects—that is, all objects which increase their own wealth, power, and influence.—These men, whose estates inventory thousands, tens of thousands, and hundreds of thousands, set on foot every plan that can be devised of begging money from the people—they do not hesitate to promote schemes for extorting the widow's mite, and the

orphan's last farthing.—With what propriety can luxurious priests, clothed with power, rioting in wealth, and inhabiting palaces, claim to be the followers of Him, who said, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head?"—What claims to *piety* can those possess, who, though wealthy and faring sumptuously every day, devise all ways and means, and makes use of the influence which their situation gives them, to draw money from the poor and necessitous, to increase their own abundance? What claims to humanity or *charity* can those have, who will only dispense other's charities, when they themselves are the most able to bestow? How can men claim to feel concern for the well being of their fellow creatures *hereafter*, who have no regard for their happiness *here*? If a clergyman who is wealthy will extort from the hand of toil its hard-earned pittance, take the first and the last sheaf of the husbandman, when he has not enough to supply his children bread, to increase his own stores, can it be believed that he has any regard for the happiness and welfare of his fellow creatures? Can he have the love of God in his heart, who tramples upon the rights of his fellow men? Can a man have religion, without humanity or justice? From whence have the estates of the high clergy in England, which are inventoried at nearly a million of dollars, been derived? Is it not from the poor? The hand of labour pays all—the revenues of kings and potentates are drawn from this source alone. They cannot coin their Bibles or their Liturgies. Yes they do; they have a mint of their own; it is a tythe-mint, which produces one tenth of pure and refined gold from the surest and richest ore that the world affords—the *sweat of the brow*.

How many poor, has the estate of the Archbishop of Armagh occasioned? How many of his flock have lived on potatoes, to enable him to support the dignity of a "lord spiritual," and leave nearly a million to his widow? No wonder the people are starving to death, where the clergy are enabled to amass such estates. Can it be doubted that these spiritual Shepherds take excellent care of their flocks? It is for their interest to do this, in order to secure the fleece. Such are the blessings of a learned, pious, and influential clergy—a clergy possessing **WEALTH**, and **POWER**, the two objects of their *meek* ambition.—The clergy in this country are not so well fed; they have not so many tythe-pigs, tythe-geese, and tythe-everything; consequently they are not so well tallowed in the "caul and kidneys," nor so well fleshed upon the ribs; yet the orthodox here are better clothed and fed than the richest of their flocks—they are enabled to fare sumptuously, whilst a large proportion of their *fleece* flocks are struggling to live.

Consider and treat all mankind as your brethren.

Religious Inquirer.

HARTFORD, SATURDAY, AUGUST 3, 1822.

RELIGIOUS DELUSION AGAIN.

It is our painful duty to lay before our readers, the following horrible effects of religious fanaticism, produced through the instrumentality of the famous

ASAHEL NETTLETON.

This man has been to work for two months past in producing a "REVIVAL," so called, in the town of Somers, in Tolland county, in this State. Mr. Fuller, a gentleman of respectable family connections, of property, talents, and influence, honored with offices of importance, became converted, and brought, as was supposed, to the marvellous light of the gospel. He neglected all business, attended all conferences and religious meetings; and without regard to health or comfort, ran about from house to house, exhorting people to flee from the wrath to come. The consequence of this, was mental derangement. After being absent about three days from home, exhorting day and night, he returned on the afternoon of Wednesday the 17th ult. He found Mrs. F. in an upper room, and told her he was going to kill her—"I love you," says he, "but I must do it—kneel down immediately." The unhappy woman knelt down. He then questioned her as to her faith.*—Do you believe thus and so? And so and so? Yes, was the continued answer. You lie—you lie, d——n you, said Mr. F. and I will beat the true faith into you. On this he flew at the unfortunate woman with an Umbrella, and beat her in a cruel manner, cutting and bruising her head and face. Having broken up the Umbrella, he next began to beat her with his fists. An opportunity presenting she made her escape. In searching for her he found his little son playing before the house—the elder ones were gone to pick berries. He took up this child, about two years old, carried it under a pear tree, and with a case knife attempted to cut its throat. After cutting and mangling some time, in which he made a severe and deep incision—cutting off some of the blood vessels, he laid the child under the tree, and departed from the house. He was met by a neighbor who had been alarmed by the wife, and hastened to this scene of woe. Mr. F. met him with fury, and seized him with the intent of killing him. After a struggle the neighbor succeeded in overpowering him, and others coming to his assistance, they succeeded in binding the unfortunate man, and confining him in his room. Mrs. F.'s head swelled in such a manner as to make her blind for several days; the child it is hoped will recover.

Another person in the same town, an honest

* Mrs. F. is a member of the Church.

benefit which will arise from it—that is, to have Boxes and Rag Bags, put up on the sides of the doors of all the Meeting-Houses in the U. States, and let it be understood, that every man, woman, and child, that wishes to be in the fashion, and to be thought well of by the pious, the hypocrites, and the time-serving politician, shall every Sunday in the year, put one cent into the Box, or three ounces of Rags into the Bag, as they go in or come out of meeting; but it is thought best to put the cent into the Box, or the Rags in the Bag, on coming out of meeting, as the people come out in a more regular body, and the act can be more generally seen. Now there is ten millions of inhabitants in the United States, and if every one of them put one cent in the Box, or three ounces of Rags into the Bag, for fifty-two Sundays, it will raise annually the sum of FIVE MILLIONS TWO HUNDRED THOUSAND dollars. The above sum will hire twenty thousand Missionaries, and give them two hundred and sixty dollars each, per year.—It has been stated that the Native Missionaries of India, can live very well with a salary of sixty-five dollars per annum, but it cannot be expected that twenty thousand Missionaries can be hired for a less sum than is paid to common Soldiers.

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hands of the clergy, but who appear disposed to lend themselves as the willing instruments of promoting all their schemes of dominion, wealth, and influence. And more than this, there are many among us, who are sighing for the blessings of an *established priesthood*. It is very fashionable of late, for orthodox clergymen to talk about a "learned and pious clergy;" but those who display the most zeal upon this subject, by a learned and pious clergy, mean a *wealthy and influential clergy*.—They are desirous that the clergy should have more influence, and consequently more power. In a word, they wish for a legal religious establishment. Those who would wish to increase the influence of any class of men as founded upon their *profession* or *situation*, wish to give them peculiar rights and privileges, and to render them a *privileged order*. The clergy in all countries and in all ages, whilst they proclaim that their kingdom is not of this world, have aimed at wealth and power—both individually, and as a body. If they can avail themselves of the aid of the civil law, so much the better—if they are denied this means, they are not wanting in others. If the Legislator will not make laws for them, they make laws for themselves. They make, promulgate, and administer the law of *superstition*, and enforce it with pains and penalties, compared to which, Draco's laws, that were said to be written in blood, were mild and humane. Have the clergy ever been known to *decline* power or money? Have they not, on the contrary, always exerted themselves to augment both?—The constant cry of these humble followers of the meek and lowly Jesus, is, more, more! They are never satisfied.—In this country where the law does not help them, we perhaps have few instances of humble Pastors whose kingdom is not of this world, leaving an inventory of *two hundred thousand pounds*—but we have many who enjoy salaries of three or four thousand dollars, and who possess immense estates. But are they satisfied? Ask their parishioners. However much they may receive, they are constantly clamorous for more.

In Ireland, whilst the people are literally *starving*, for the want, not of bread and meat, but of potatoes, or any thing else that will sustain life, their Archbishop leaves to his widow the comfortable estate of two hundred thousand pounds, in personal property. Perhaps the learned and pious Bishops who were under him possess one hundred thousand each, and all the high clergy in proportion.—These, however, are the men who are *begging* for Missionary and other religious objects—that is, all objects which increase their own wealth, power, and influence.—These men, whose estates inventory thousands, tens of thousands, and hundreds of thousands, set on foot every plan that can be devised of begging money from the people—they do not hesitate to promote schemes for extorting the widow's mite, and the

orphan's last farthing.—With what propriety can luxurious priests, clothed with power, rioting in wealth, and inhabiting palaces, claim to be the followers of Him, who said, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head?"—What claims to *piety* can those possess, who, though wealthy and faring sumptuously every day, devise all ways and means, and makes use of the influence which their situation gives them, to draw money from the poor and necessitous, to increase their own abundance? What claims to humanity or *charity* can those have, who will only dispense other's charities, when they themselves are the most able to bestow? How can men claim to feel concern for the well being of their fellow creatures *hereafter*, who have no regard for their happiness *here*? If a clergyman who is wealthy will extort from the hand of toil its hard-earned pittance, take the first and the last sheaf of the husbandman, when he has not enough to supply his children bread, to increase his own stores, can it be believed that he has any regard for the happiness and welfare of his fellow creatures? Can he have the love of God in his heart, who tramples upon the rights of his fellow men? Can a man have religion, without humanity or justice? From whence have the estates of the high clergy in England, which are inventoried at nearly a million of dollars, been derived? Is it not from the poor? The hand of labour pays all—the revenues of kings and potentates are drawn from this source alone. They cannot coin their Bibles or their Liturgies. Yes they do: they have a mint of their own; it is a tythe-mint, which produces one tenth of pure and refined gold from the surest and richest ore, that the world affords—the *sweat of the brow*.

How many poor, has the estate of the Archbishop of Armagh occasioned? How many of his flock have lived on potatoes, to enable him to support the dignity of a "lord spiritual," and leave nearly a million to his widow? No wonder the people are starving to death, where the clergy are enabled to amass such estates. Can it be doubted that these spiritual Shepherds take excellent care of their flocks? It is for their interest to do this, in order to secure the fleece. Such are the blessings of a learned, pious, and influential clergy—a clergy possessing WEALTH, and POWER, the two objects of their meek ambition.—The clergy in this country are not so well fed; they have not so many tythe-pigs, tythe-geese, and tythe-everything; consequently they are not so well tallowed in the "caul and kidneys," nor so well fleshed upon the ribs; yet the orthodox here are better clothed and fed than the richest of their flocks—they are enabled to fare sumptuously, whilst a large proportion of their fleecy flocks are struggling to live.

Consider and treat all mankind as your brethren.

Religious Inquirer.

HARTFORD, SATURDAY, AUGUST 3, 1822.

RELIGIOUS DELUSION AGAIN.

It is our painful duty to lay before our readers, the following horrible effects of religious fanaticism, produced through the instrumentality of the famous

ASAHEL NETTLETON.

This man has been to work for two months past in producing a "REVIVAL," so called, in the town of Somers, in Tolland county, in this State. Mr. Fuller, a gentleman of respectable family connections, of property, talents, and influence, honored with offices of importance, became converted, and brought, as was supposed, to the marvellous light of the gospel. He neglected all business, attended all conferences and religious meetings; and without regard to health or comfort, ran about from house to house, exhorting people to flee from the wrath to come. The consequence of this, was mental derangement. After being absent about three days from home, exhorting day and night, he returned on the afternoon of Wednesday the 17th ult. He found Mrs. F. in an upper room, and told her he was going to kill her—"I love you," says he, "but I must do it—kneel down immediately." The unhappy woman knelt down. He then questioned her as to her faith.*—Do you believe thus and so? And so and so? Yes, was the continued answer. You lie—you lie, d——n you, said Mr. F. and I will beat the true faith into you. On this he flew at the unfortunate woman with an Umbrella, and beat her in a cruel manner, cutting and bruising her head and face. Having broken up the Umbrella, he next began to beat her with his fists. An opportunity presenting she made her escape. In searching for her he found his little son playing before the house—the elder ones were gone to pick berries. He took up this child, about two years old, carried it under a pear tree, and with a case knife attempted to cut its throat. After cutting and mangling some time, in which he made a severe and deep incision—cutting off some of the blood vessels, he laid the child under the tree, and departed from the house. He was met by a neighbor who had been alarmed by the wife, and hastened to this scene of woe. Mr. F. met him with fury, and seized him with the intent of killing him. After a struggle the neighbor succeeded in overpowering him, and others coming to his assistance, they succeeded in binding the unfortunate man, and confining him in his room. Mrs. F's head swelled in such a manner as to make her blind for several days; the child it is hoped will recover.

Another person in the same town, an honest

* Mrs. F. is a member of the Church.

and industrious farmer, has also been made the victim of this delusion. He neglected his business, so that his neighbors had to turn out and do his hoeing, &c. for him—secluded himself from society, and it is said, for three days he lay upon his face without taking any refreshment whatever.

Here then, is all the comfort and peace of a respectable family, destroyed for ever.—Aged parents, who looked with fond delight on a son, enjoying the comforts of life, happy, in a young and lovely family—respected by his fellow-citizens—honored with their suffrages, and promising much usefulness in life, at once behold all those pleasing prospects blasted, and deep and lasting sorrow, produced by this religious fanaticism.—Who can behold this family without feeling the pangs of heart-felt sorrow? Who can behold this direful calamity, without frowning indignantly on the man, whose labors are the cause of it?—We call upon our fellow men to awake from their slumbers, and look at the direful effects of these revivals. Instances of suicide have multiplied to an alarming degree, within a few years; scarcely a month passes, without hearing of some victim to *religious delusion*.—Insanity increases, with all its horrors, from the same cause.—With these evidences before them, will men suffer these delusions to go on, till they, in their own families experience the woeful effects of insanity? Why is it that men will suffer themselves to be duped by a man who impiously dared to sign himself “Jesus Christ,” and who, however he may endeavor to palliate and excuse the deed, does not dare to deny it?

We call upon the clergy—those, whose hearts are not hardened by bigotry, or the pride of learning, and preconceived opinions; we appeal to them in whose hearts heaven-born charity and benevolence yet lives—who have a heart to feel for the sorrows of others, and who desire the happiness of their fellow men, to lend their assistance in putting a stop to those delusions. We call upon you, gentlemen, in the name of that God whom you profess to adore—for the sake of that Redeemer, whose servants you call yourselves—for the honor of the Christian religion, and in the sacred cause of humanity bleeding under those delusions, we beg of you to raise your voices against that fanaticism which destroys all the peace and all the comforts of men. If you refuse, we solemnly warn you of the consequences that will follow. The spirit of inquiry is abroad in the world, and there are men who will expose these delusions. Scenes like the above, awaken the mind, and lead to an inquiry as to the causes; and men for their own safety will discountenance these things. If then, you persist in encouraging what they consider detrimental to the peace and well being of community, you will lose their confidence—your usefulness will be destroyed, and the cause of religion suffer, being considered as priestcraft, and

only calculated to keep men in bondage for your aggrandizement.—For your own sakes then, have respect to propriety. You have indeed, gentlemen, carried these things too far; the evils will rebound upon your own heads. Be persuaded, then, before it is too late, to discountenance this wild delirium, destructive of the peace of mankind, and cease to give encouragement to practices which lead to numerous instances of death or insanity.

N. B. Mr. Nettleton, we are informed, after this sad catastrophe took place, immediately preached his farewell sermon, and quit the place, to practice, no doubt, his delusions in some other town. God forbid that he should have another victim.

“For of this sort are they which creep into houses, and lead captive silly women, laden with sins.”

2 Tim. iii. 6.

(Continued from page 136.)

The apostle considers those false teachers, against whom he is cautioning his brethren, as acting as did the arch deceiver in the garden of Eden, who, afraid to commence his deception upon Adam, selected Eve as the proper subject on whom he could best operate. His attempts proved successful—and Adam hearkening to the voice of his wife, partook with her, and involved himself in all the difficulties attending transgression.

False teachers in after ages, learning the success that attended the deceiver in the garden, have followed his example, and practised their delusions on the female part of community, and by them have ruled the other part. This was a matter of complaint in the days of the Prophet Isaiah—See Isaiah iii. 12. “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”

This complaint is made to the house of Israel; children had become their oppressors; that is, the young, ignorant, and inexperienced, had undertaken to rule and govern the mind. This is actually the case at the present day—we find not only young men, but young women also, claiming to have been born of God, exercising an authority and dictation over those, whose age and experience demand respect. We find them running about from house to house—and even in public meetings denouncing without mercy, those who are better able to teach them.—“Women rule over them,” and “they which lead thee (that is, the priests,) cause thee to err.” As it was in that day with Israel, so is it now; those whose duty it is to lead the people in the way of righteousness and peace, cause them to err. They it is, who cause children to be the oppressors of the aged—and women whose duty it is to obey, to rule.

But why, it may be asked, are those deceptions practised on the female part of community in particular? Answer—Because from their particular constitution, they are naturally timid, and their fears consequently more easily operated upon.—Woman was formed from the man, to be dependent upon him for protection and support.—Man is formed for strength, and endowed with courage.—Woman is weak in the form and organization of the body, and endowed with gentleness, retiring modesty, and that timidity which arises from a sense of dependence.—The wife feels fearful in the absence of her husband and friend—and the sister takes shelter by the side of her brother.

This timidity, and apprehension of danger, which shows itself on the slightest alarm, renders them the subjects of deception. They are made the dupes of their fears, and the victims of that cunning craftiness which leads them into bondage. Hence when the danger of endless misery and interminable woe is pressed upon their minds, it produces the most serious effects. All their fears are exerted, and forgetting every other consideration, they seek their own immediate safety.—When therefore, they are addressed with expressions of ardent desire for the salvation of their souls, and of wishes to defend or deliver them from all the miseries that are before them, they yield their confidence, and indulge in feelings of gratitude to him, whose labors they have been persuaded, are only intended for their welfare in the world to come. In many instances, that gratitude which belongs only to God, whose love for his creatures, as far exceeds any love, or friendship, that a preacher or believer can have for his fellow men, as the glories and excellencies of eternity exceed those of time, is presented to the creature instead of the CREATOR—and the mere earthen vessel through whom God is pleased to communicate his love, receives the honors due to the Giver of every good and perfect gift; and the virtues, and the piety, and the ardent love for souls, possessed by the Minister, becomes the general theme of discourse, while the love of our heavenly Father, and the divine goodness of the Redeemer, are almost passed over in silence, or considered as matter of minor consideration.—This is surely a want of that wisdom and prudence which ought ever to direct us in matters of religion, for were we seriously to inquire, why is it that our preacher loves us so?—what causes him to be so anxious about our eternal welfare?—while that God who created us—who is the Father of our spirits, and who is daily supporting, and providing for us, is so full of anger, and ready to cut us down and consign us to interminable woe.—Does he love us better than God?—or is it possible he can be more merciful than our Parent in heaven?—From whence did he obtain this love?—where, oh, where did he find that precious fountain, from whence he obtained those waters

of life?—we should find, in our endeavors to reply to these queries, that we have been wretchedly deceived, by those who would make us believe that while God is frowning upon us in all the blackness of wrath—they, dear souls, are all pity and compassion, and would save us from the hand of an incensed God. The moment our eyes are opened to the love of our heavenly Father, and to the realizing sense of his continued and unchanging mercy and goodness, the deception vanishes, and we find that the servant loves no better than his Master, and that the love and anxiety he manifests is but the effects of that LOVE, he was sent to proclaim to the world; and the influence of that religion which breathes forth peace and good will to all men.

When the female mind is seduced by the wiles of the deceiver, and fear sways his iron scepter over the understanding, the consequences resulting to mankind are great and extensive. To the mother belongs the first care of her infant children; from her they receive the first impressions on the mind; and by her the first ideas of God are awakened in the understanding. The fears she labors under as to her own eternal welfare, is impressed upon the mind of the child, and it is taught to look upon God in all the dark shades of character that is attendant on a believer in endless misery, and the child is taught to fear God, rather than to love him, and to act with a view to escape future misery, rather than from a love of the moral virtues. All the authority of the mother is used to establish her religious sentiments on the mind—and thus the child grows up with fixed and deep rooted prejudices.

We should be sorry to weaken the influence which our fair sisters possess, nor would we wish to subject them to any unjust, arbitrary, and improper control, but we lament to see that influence exercised in an improper manner, or rather directed by prejudice, in favor of sentiments that are not according to the dictates of that wisdom which is from above, nor agreeable to that system of grace contained in the Scriptures.

(To be Continued.)

FOR THE INQUIRER.

The Orthodox vs. Wade.

Certain Orthodox Clergymen in this vicinity, have issued the second declaration against the Rev. HENRY WADE, who they say “has long been in the practice of foul iniquity and deeply involved in guilt.” “Grieved and astonished,” they say, “by his impenitence, hardihood, and downright hypocrisy in imposing himself as a preacher upon the Christian people of Ohio, we are constrained again to publish him, and we do not hesitate to pledge our reputation as Ministers of Christ, that by at least twelve witnesses of undoubted veracity, we can prove him guilty, *habitually*, of the most unnatural, and the most beastly designs and attempts. More we might say, but

we forbear; it is a shame even to speak of the things which are done of [him] in secret."

All that is here said, is unquestionably true,—there is no doubt that Wade is a base impostor. But the orthodox are not so anxious to expose imposture as they seem desirous to be thought. They feel great concern lest the good people of Ohio, should be imposed upon; but what pains were taken to guard their fellow-citizens of their own immediate vicinity from the like imposition? This same Henry Wade was permitted to preach in the vicinity of this city, and in the immediate neighborhood of some of the clergy who have now published him, when he was "in the practice of as foul iniquity, and as deeply involved in guilt," as he has been at any time since; and that too, after the fact was as well known as it is now.—We say as well known, not as publicly known.

It was as well known, because the same evidence existed, and the witnesses were in the vicinity—depositions had been taken, but the impostor was not exposed, and in all probability would not have been to this day, had not an exposure first appeared from a different quarter. A statement of the guilt of Wade, was made last fall, to the Publishers of the Paper, which contains the aforesaid declaration, and after advisement, as it is said, with at least one orthodox divine, it was thought advisable not to publish it. Why agitate the public mind? these stories will soon subside; and Mr. Wade is a useful man.

No wonder there was reluctance felt in exposing Wade, as, next to Mr. Nettleton, he was most successful in producing awakenings and revivals. Although "in practices of foul iniquity, and deeply involved in guilt" himself, he seems to have been an instrument of much good to others, if revivals are of this character.

It would be curious to know how many subjects of grace there are, who are indebted for their hopes, to the exertions of this impostor.—Perhaps the churches of some of the clergymen who have published him, have been swelled by his labors, which were wonderfully successful.

We are told that a corrupt tree cannot bring forth good fruit; yet the example of Wade seems to be an exception to this rule. Although the tree was corrupt and "rotten at the heart," it produced good fruit, and that too, in abundance.

Wade, Nettleton, &c. have been instruments in the hands of others; they have been encouraged to go from place to place, to stir up the people, to rouse their fears, to break up the stoney ground, and sow the seeds of revivals, fanaticism, and folly; but others have gathered the harvest. We are glad to see Wade exposed, but we wish to have all imposture exposed—all delusions discountenanced, and all hypocrisy unmasked.

FROM THE GOSPEL HERALD.

"GOOD NEWS FROM A FAR COUNTRY!"

We recently received a letter from Brother Timothy Bigelow, of Palmyra, Portage county, Ohio, who is a herald of "good tidings;" as follows:

Palmyra, Portage Co. Ohio, June, 26, 1822.

Dear Sir—I wish you to invite, through the medium of the Gospel Herald, any of our brethren in the ministry, to meet with us this year in our Associations. The Richland Association of Universalists, will convene in Frederickstown, Enon county, (Ohio,) on the last Wednesday and Thursday in August. The Northern Association of Universalists will meet at Shalersville, Portage county, (Ohio) on the first Wednesday and Thursday in September. By giving the above notice, you will confer a favor on your friend and brother in Christ,

TIMOTHY BIGELOW.

P. S. We have, in addition to our ministers in this part of this State, in about one year, an accession of three from the Baptists—two from the Methodists—two from the Chris-

tians—and three young men from our own Society, making ten in all!"

Note. The above welcome tidings, is a clever offset to the "overgrown Tract," which bandies about the trumped up story of two converted Universalists, whom no body ever did, or ever will know any thing of, save in the Tract of nine pages.

CONTINUATION OF GOOD NEWS.

The believers of the Truth in Norwalk, (Conn.) met on the 4th ult. and commemorated their freedom from spiritual darkness, by forming themselves into a Society, which is the First Universalist society in Norwalk.

The new church, belonging to the Society of Universalists in Norwich, Conn. was, on Sunday last, dedicated to the service of the "GOD of the spirits of ALL flesh."

Churches are now building in the following towns, by the believers of the TRUTH. In Philadelphia, (Penn.) Albany, (N. York.) Cambridgeport, Shrewsbury, and Western, [Mass.] Providence, [R. I.] one each. And it is contemplated to build another church in Boston, and one in West-Cambridge, the present year.

In addition to the above, we are continually receiving the most gratifying intelligence of the increase of the truth, in almost every direction. We have every thing to HOPE, and nothing to FEAR. For this work is of the Lord, and none can overthrow it! HALLELUJAH!

"Glory to God, in the highest. On earth peace, good will towards men." [ibid.]

ANECDOTE.

A person, who had been for some time in a state of insanity, produced by a religious revival, having in some degree come to himself, his brother to encourage him and to give energy to his mind, told him he would let him have the use of a field to plant with corn. That he would plough it for him, and he could change works in planting and hoeing, and might have all the corn to himself.—The field was planted. One evening on his return from hoeing, the brother said, well, John, does the corn look promising? Yes, Nathan, said he, the corn looks promising enough, but I have had a far greater promise than that. Ah, John, what is it? Why, Nathan, my blessed Saviour appeared to me when I was hoeing to day, and told me if I would climb that large Beach tree that stands in the field and jump from the very highest branches, he would send his angels to preserve me from falling to the ground, and that they should carry me right off to heaven and eternal happiness. Well, John, why did you not do it? Ah, Nathan, says John, I mean to do it tomorrow morning. In the morning John mounted the tree to the very highest branches, and after looking about for some time, came down very quietly.—John, says Nathan, why did you not leap and secure the promise. Indeed, replied John, but I'm not a going to trust them.—I was not going to jump, till I saw them coming to catch me.

For Sale at this Office.—Mr. Ballou's Catechism, by the dozen or single. Our friends in the country supplied on the most reasonable terms.

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